FROM THE FIELD.

Chronicles.

Our meeting at Dunlaps closed on the evening of the 1st, inst. This place has had its troubles in the past among the different denominations, and the brethren had their full share of it, if not more; but through the faithful efforts of brethren Cober, Ditch, Rittgers and the untiring labors of Bro. Erwin, the present pastor and elder, the church is beginning to yield her fruits again. Bro. Erwin is a thorough gospel man and is not afraid to declare it. May God bless such brethren. Brethren who will not compromise with sin and sinners for the sake of members.

The meetings at this place were for the most part well attended, and quite a number seemed to be convicted, but only eight made direct application for membership. At the last evening service the church called Bro. Enos Sala to the deaconship or ministry. Bro. Sala calmly submitted and was duely installed according to 1 Tim. 3, and Acts 6 and 8 chapters. He was installed with permission to preach and baptize, but not to lay hands on any, as the laying on of hands is a function of the elder office only. If the brethren were more careful about these grave things there would be much trouble and anxiety avoided.

I will go from this place to Indian Creek church to remain a few days, thence to College Corner to fill the regular appointment over the second Sunday, thence home to be with the family and rest a few days, thence to Elkhart City. I got orders from the president of the board of directors to go to Elkhart. The Lord willing I will begin there on the evening of the 16th, inst.

My health is improving rapidly under Bro. Bashor's treatment. The remedy is the 'California Mineral Powder.' This, Bro. Bashor says helped him on the way to health, and I am very glad to say that it is doing a good work for me.

J. H. SWIHART.

Pickrel, Neb.

Feb. 7.—Our protracted meeting closed last evening after four weeks of earnest work, Eld. S. P. Stevens conducting the meetings. Ten were added to the church; six by baptism and four came over to us from the old church. Our revival began with communion service which were conducted by Eld. Stevens and to the very letter of the thirteenth chapter of John. On Sabbath, Bro. Stevens administered baptism by cutting 22 inches of ice, and baptized two sisters and one brother and then drove two miles across the prairie. It was cold, yes very cold, but faith in the Son of God and his plan of salvation was all sufficient: the ordinance of baptism was administered three times by Bro. Stevens during the revival meeting. Our meeting reminded us of the old times of Moody and Sanky, with Bro. Stevens in the pulpit and Prof. Kelso, of Beatrice, who is master of vocal music, at the head of the choir. Never before has there been such a good feeling toward the Brethren church in this place.

Bro. Stevens gave the people to understand that there was but one plan of salvation and the people are beginning to read the Scriptures for themselves, and in the near future the effects of the seed that has been sown during this meeting will be gathered.

It would not be saying too much to say that Bro. Stevens is one among the best revivalists that has chanced to pass this way. Our church is in a prosperous condition. Remember us at a throne of grace, and may the blessings of our Divine Father overshadow the entire brotherhood.

A. M. T. MILLER.

Lathrop, California.

As many of the readers of the EVANGELIST doubtless are anxious to know were Bro. H. R. Holsinger is, how is his health, and what is he doing, I take the pleasure in saying first, that he is now settled for the present, in the town of Lathrop, that his health is good, and that he is now preaching for the people here, and acting as pastor for this year, for the Lathrop Brethren church. Bro. Holsinger is devoting his whole time in the work and is industriously working up an interest in the Sabbath School, and preaches every two weeks, on Sunday morning and evening. Has organized a singing class, for the improvement of the music in the church. He is not standing idle, but in this local work, he is making his presence felt among us, and on our part, we are learning, enjoying and being benefited by our esteemed brother's earnest and intelligent efforts. Bro. Holsinger's wife is with him and is doing all she can to help her husband in the work. Sister Lottie with her husband, S. J. Holsinger, are here and are aiding in the good work of the Lord. We hope before the year closes to report very favorably from this place. We invite the brethren and sisters who visit California to stop and see us.

J. P. WOLF.

Lathrop, Cal., Jan. 27, 1889.

Dunlap, Ind.

On the 2nd Sunday in Jan., '89, the 10th anniversary of our church dedication, Bro. Pliny Irwin commenced a protracted meeting at our Dunlaps Chapel, and was soon assisted by Bro. Johnathan H. Swihart. Brother S. is an eloquent man, and mighty in the Scriptures, one can see at once that this man has been instructed in the way of the Lord; he is fervent in the Spirit, for he teaches diligently the things of the Lord, for he mightily convinced the whole neighborhood and that publicly that Jesus was the Christ.

Eight returned to the fold of Christ. I can't close this letter without sincerely thanking German Baptist Brethren for their faithful attendance. Finally if one and all will prove faithful to the calling we will all meet in the haven of eternal rest.

N. A. FRAME.

Elkhart, Ind.

The Fleece.

You may think this a curious heading, but past circumstances gives it to me. I was appointed to secure a minister to preach for us, and I have written to ministers and they want to know how much we can give thim. This is the reply we get. So they want to know about the fleece, whether they get the flock or not. We are willing to give all we can afford. Christ commanded his disciples to go teach all nations. He did not tell them to see how much they could get first. Now if the brethren would obey our Saviour's command we all could have preachers, and so help bear one another's burdens, which is another commaud. Paul labored some with his own hands so he would not be burdensome to his brethren, and we think in a country like this a minister could make some money without much work. If some brother will come in here and get the flock we will see that they get the fleece, for we have a rich country. Now who will try it?

A. CRISAMORE.

Everest, Brown Co., Kansas.

Flora, Ind.

We have had a glorious revival here at Flora. Brother Bashor came and has gone, after much reasoning, eleven precious souls united with us. Four by relation, and seven by baptism. Our church here at Flora has had its share of disappointments, but we feel that a brighter day is dawning. Bro. Bashor preaches straight gospel truths regardless of what man may say. O for more such men. He seems to have learned a secret which a great many of us ignore in speaking, and that is to talk to the point and stop when you have reached it.

May God bless the efforts of Bro. Bashor and his wife wherever they may go, is the prayer of your unworthy servant.

B. H. FLORA.

Feb. 7th, 1889.

Hudson, Iowa.

Jan. 23.—Please say to your many readers that the church at Waterloo, Enon and Hudson are getting along nicely with Bro. Wise as their pastor. He is a Christian gentleman and a good speaker, and his wife is a fine Christian lady.

Bro. E. L. Hilderbrand is here occasionally and has preached some interesting sermons. Bro. Ed. has started on the right road to make a good speaker.

I have had the pleasure of reading Bro. E. Mason's book and to my judgment it is worthy of a high recommend and it is just what our church stands in need of. The book will recommend itself.

S. CAIN.

Montana, Kansas.

Feb. 8.—Not feeling able to secure the services of an evangelist from a distance, we commenced a protracted meeting in our home congregation at Montana, on Jan. 27th, and continued till Feb. 7th. Six youthful souls came out in public confession of Christ during these meetings. Professors said they were much revived. Baptism will be administered to several on the first Sunday in March.

W. J. H. BAUMAN.

Dallas Centre, Iowa.

Bro. S. T. Grove, of Aurelia, Iowa, closed a series of meetings, Feb. 1, with four accessions to the church. Bro. Grove labored, patiently and earnestly under adverse circumstances. The prospect for the brethren church at Dallas is glorious.

CLARA FLORA.

OUR CHURCH.

Bro. J. B. Lair writes that there is sickness in his family.

Bro. J. W. Beer's address is now Vernalis, San Joaquin Co., Cal.

Bro. J. C. Cripe, of Niles, Mich., writes that he has held a few meetings near South Bend, Ind.

Frankie Yoder has sent in a splendid addition to Company D. The little folks are working faithfully on.

Bro. W. Stahl returned from Glenford, Ohio, the first of last week, and reported that good meetings were held.

Bro. W. W. Summers is still laboring at Bunker Hill, Ind., and says the end is not yet, and souls are being saved.

Bro. J. C. Ewing has been sick for a week, and his wife writes that he is recovering very slowly. He is now in Alexandria, Alabama.

Bro. H. S. Ross informs us that the church at Ocoya, Ill., is prospering under the pastoral care of Bro. A. A. Cober. At the last meeting one was added to the church.

Bro. E. Mason has closed at Nappanee with a number of additions to the church, and when last heard from, was in the vicinity of Logansport, Ind. He visited North Manchester and preached for the Brethren there.

During Bro. Mason's absence I had the pleasure of meeting the brethren at Miamisburg, Little York, and Pleasant Hill. These churches are an honor to the cause in which they are espoused. How pleasant it is for brethren to dwell together in unity. Many thanks for their kindness and hospitality. The Lord prosper his cause everywhere.—S. Kiehl, Dayton, O.

Bro. Josiah Keim dropped down upon us last week, on his way home from the Winchester Church. He was well pleased over the meetings held and the kind treatment received at the hands of the brethren. This is the church in which worthy Jacob Stover lives who has done much for the College. Bro. Keim expects to commence canvassing for the College soon.

Bro. S. H. Bashor is now preaching for the Brethren at Mexico, Ind. This is a new point, and the success of the Brethren in Indiana has arrayed all the religious denominations of the place against us. He expects to spend two weeks there, at least. We are glad to know that he is recovering from his cold and his voice is again stronger. The meeting at Flora was a successful one, and more than half a score more are numbered with us. Bro. Bashor's address will be Mexico, Ind., till Feb. 20th.

To Bro. Daniel Miller.—Concerning the 4th and 5th verses of the 5th chapter of first Cor. The Corinthian brethren were Jews, and under their law a fornicator was stoned to death. Therefore Paul wanted him delivered unto the authorities to be stoned to death for the destruction of the flesh, that the spirit might be saved.

See Rom. 11:26. It is just the same now among us Gentiles. If a brother violates the law, we deliver him over to the anthorities. The church must be kept free from such characters, the old leaven.—H. E. Faidley, Burr Oak, Kan.

God's way of giving is daily strength for daily needs. He who would serve God wisely and well will use to-day's strength—and to-day's strength only—for the duties of to-day.

Repentance.

"Repent and be converted that your sins may be blotted out." Acts 3: 18, 19.

The word *repent* is derived from *poenet*, from *poena*, signifying pain, sorrow in its primary meaning. Webster says, repent, to look on any thing past with sorrow. The word in the above text as found in the Greek New Testament is *metanoesata* which implies sorrow, a change of mind, a change of purposes; hence repentance always carries with it the idea of sorrow for what was done, or what is in the past; this always implies that a change took place in our idea of what we have done; and having now become convicted of sin and of the error of our ways, and therefore repented—become sorry. If this repentance is accompanied with faith in 'the righteousness of God,' that sorrow is a godly sorrow, and is genuine. Paul says, 'godly sorrow worketh repentance not to be repented of.' Consequently the repentance is necessarily precedes the penivalid. But the change of mind tence. When the unconverted sinner comes thus far, he has fairly awakened to a consciousness of the real condition. He is now in the right condition to receive the administration of valid Christian baptism, for unless repentance precedes baptism it is spurious and an abomination in the sight of God.

Having now received valid Christian baptism, it is at once followed by conversion, as Peter says in the second part of the text, and be converted, that your sins may be blotted out, etc. Conversion, primarily means to change from one state or condition to another, from verto, to turn. This refutes the idea that we hear preached sometimes, that repentance means to turn. Conversion is the consequence and not the cause, though the latter will always follow genuine repentance and baptism. He then comes forth to walk in newness of life, made after the image of him that created him, his sins are canceled, he is a servant of God, having fruit unto holiness and the end ever lasting life.

E. TEETER.

The managers of the University propose to have a term, commencing March 4th, specially adapted to the wants of those who expect to teach during the summer. Any of our readers who wish to do preliminary studying are requested to write to the University.

God was never known to be in a hurry. He always takes plenty of time to bring things around and give people ample time to repent of sin. If God was in a hurry his punishments would often come when they do not. He is long-suffering and tender in mercy. God is never in a hurry is a maxim that should be well learned, but it is a poor excuse for those to offer who continue in sin from year to year for the wrongs he has done. To sin on the strength that God is patient is crime added to crime.

It will be seen in the chapter from the epistle of Polycarp, this week, that the translators have given us a new rendering of the passage in the scriptures that is translated, 'Abstain from every appearance of evil.' The rendering in the epistle is more consistent with a reasonable view of the subject. It is right to abstain from every 'form' of evil, but to abstain from every appearance of evil is a hard thing to do if the admonition is accepted on the plain meaning of the language. Abstaining from every form of evil is a possible and proper thing to do. If men desire to grow in grace and the knowledge of the truth, no progress can be made by living in some forms of evil. It is a work requiring great care and good judgment to be able to know all forms of evil and abstain therefrom.